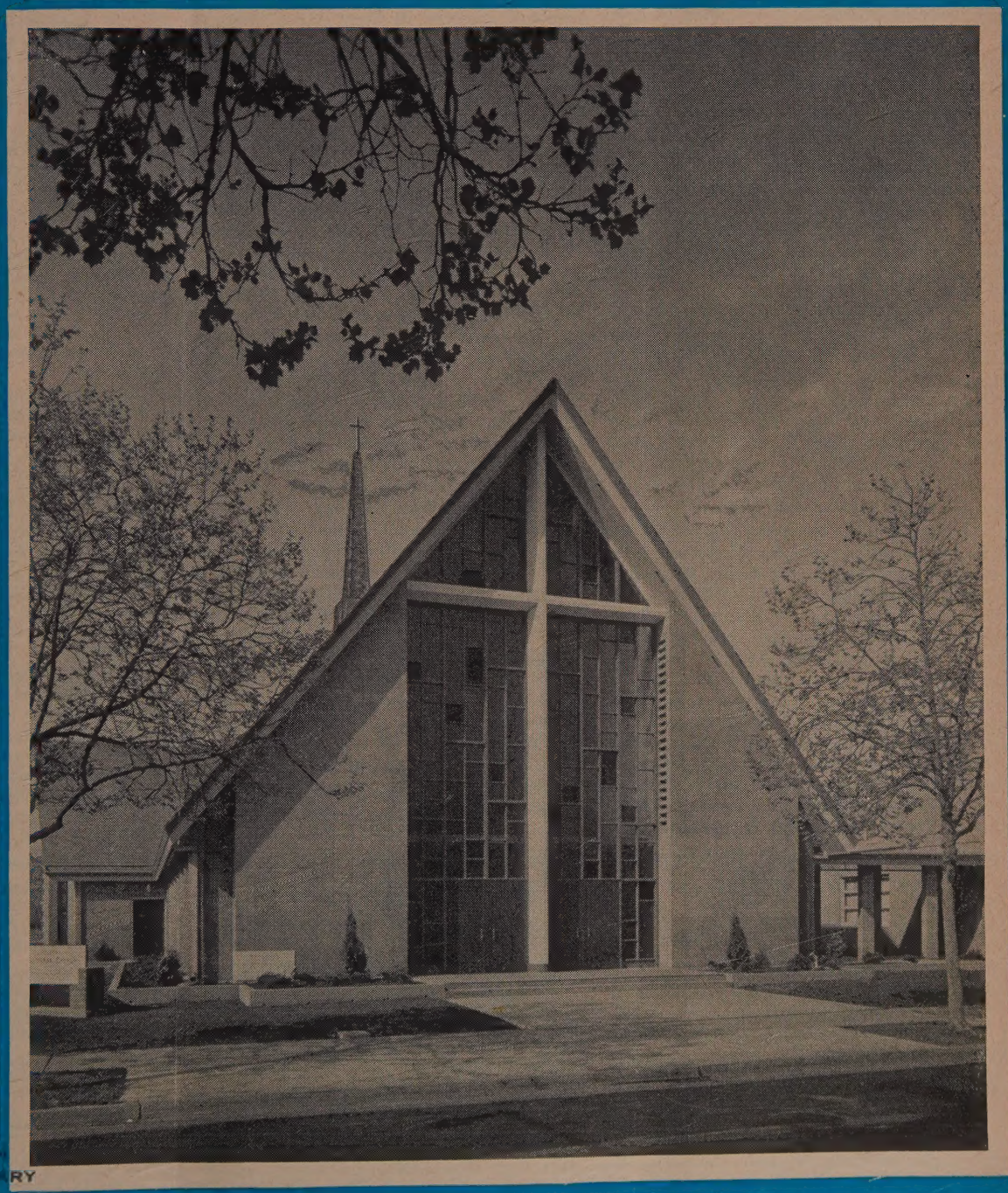
November 9, 1954

# The LUTHERAN Witness



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Redeemer Lutheran Church, Redwood City, Calif.
The Rev. John E. Marozik, Pastor

# Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

## Let Us Pray for Peace

COLLECT NO. 74: FOR PEACE

*God is not the Author of confusion, but of peace* (1 Cor. 14:33).

*This is life eternal that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent* (St. John 17:3).

*Thou hast made us unto our God kings and priests, and we shall reign on the earth* (Revelation 5:10).

*Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee* (Isaiah 26:3).

*Though an host should encamp against me, my heart shall not fear* (Psalm 27:3).

*O God, who art the Author of peace and Lover of concord.* God hates conflict. He hates the strife of man with man, of class with class, of nation with nation, of international alliance with international alliance. He hates war, whether it be cold or hot, whether men fight it out with industrial or economic or propaganda or atomic weapons. God may permit war; God may use war to accomplish His purposes; but the origin of war is not with God but with God's enemy, Satan, and with Satan's captive, fallen man. God loves peace. More than that, He is the Author of peace. When there is peace anywhere — private, domestic, industrial, national, international peace — this is the evidence of God at work.

*Whom to know is everlasting life, whose service is perfect freedom.* Men wage war, they tell themselves, in order that they and their children may live better. Or they wage war to free themselves from tyranny. Yet a life more abundant than mere earthly existence is to be had, not as the prize of battle, but as the gift of God; for to know Him — to know how He is minded toward us in His Son, to know Him as our heavenly Father in Jesus Christ — is everlasting life. To serve so kind a Lord, to be the slave of such a Master, is not thralldom, but freedom. It is more: To be God's servant, as the author of our collect put it boldly in his native Latin 1,500 years ago, is to reign as a king!

*Defend us, Thy humble servants, in all assaults of our enemies.* The existence of enemies is a fact of our fallen existence. The enemy is within ourself. The enemy is in our own family, at our door, before our community; he leers at us in every clash of interest, in every rival claim, in every threat to our self-esteem, our prestige, our authority, our autonomy. The ultimate enemy — the master strategist who marshals the lesser minions — is Satan, architect of the cosmic rift that cuts clean through creation. By day, by night, from before and from behind, from above and from below, within and without, he and his hosts carry on their continual assault. Only as we flee to the divine defense and the divine Defender are we safe. But access to His protecting fortress can be had only by those who enter it on suppliant knees bent in humble petition.

*That we, surely trusting in Thy defense, may not fear the power of any adversaries.* Here is the contrast — faith canceling fear, trust conquering terror, God's Chosen Champion triumphing over the ancient adversary, and the certainty of our victory in Him heartening us for the conflict that we cannot escape without capitulating to our foe. Good Friday's tragic gloom dissolving in the joyous radiance of Easter has become the rhythmic pattern of our life in Christ. We have been baptized into His death, we live in His life, He lives in us who died for us, the Hope of glory. And both His greeting and His gift to His friends in the close-knit fellowship of the Upper Room is the same, alike before His Passion and after His Resurrection — it is "Peace!"

*Through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.*

ARTHUR CARL PIEPKORN

## TRUST IN GOD

My hand in Thine, O Lo
My eyes turned up to Th
I feel secure.
Thou art with me.

My hand in Thine, O Lo
I cannot go astray.
Abide with me
And be my Stay.

My eyes turned up to Th
I trust in Thy good care.
I am Thine own
Beloved heir.

Aurora, Ill. PAUL C. STRE

✠

## THE COVER

At Redwood City, Calif., R
Church in the traditional crucifo
has contemporary architectural
combining the ancient with the
The first framework erected on t
foundation was the large white c
symbol of faith built upon the
Jesus Christ — which dominates t
elevation, and which is surround
window of colored glass. The d
mahogany.

The pews seat 450. Beams of th
are exposed. The interior has wa
concrete block walls, mahogany p
and birch and mahogany furnitu

Above the altar rises a tall stain
window, depicting Christ's birth,
stitution of the Sacraments of Ho
tism and of the Lord's Supper, I
cifixion, resurrection, ascension, a
rification.

The equipment includes light i
control, radiant heating, and ve
executed according to today's a
standards.

The Rev. John E. Marozik h
pastor since the congregation's o
tion in 1926.

Architects for the new churc
Arthur D. Janssen, A. I. A. (a me
the congregation); William H. D
A. I. A., and Walter Keller, associa

The new church was dedicated
vember 22, 1953.


**The Lutheran Witness**

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PRINTE

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# God's One Class Distinction

By ALFRED DOERFFLER
Pastor, Pilgrim Church
St. Louis, Mo.

ıch has been said and written on the race problem, class distinction, class hatreds, and delines due to environments and the ing of opportunities. In our y this agitation, often prompted alistic motives, has stirred up ill will, discontent, and snob- As a rule this zeal for a cause ps prejudice, bias, envy, antag- Some are told that they are inated against as inferior peohile others are driven out bethey have taken undue advanf the mine run of people.

wever, many of our modern gies are not doing away with disns, but merely transferring these one class to another, giving , wealth, and prestige to another The shift too often is to dicnip, which as a rule is more ruthan any system of democracy.

e basic cause for all class hatreds ace conflicts is *sin.* Selfishness, envy, deceit are vices which are mited to one class or group or They are common to *all* mankind. e phrase too often used to inflame ass against another is from our ved but often misused Declaration dependence: "that all men are d equal."

## e Common Man Is the Rule

one respect we are all equal. ally, we all have eyes, ears, hands, lesh and bones, and a good diges- The common man is the rule, not xception. Strip us of our outward , and all of us are to a large exhe same. There is little uncomabout the best of us. That a man te does not give him better eye- that another is black does not arily improve his hearing. So all ual.

wever, it is obvious that in other ts we are *not* equal. Not all of e the same I. Q. The fingerprints e of us are the same. Even edu- social standing, financial rating mselves do not make us more e emotionally. Lincoln definitely qual to anyone, yet he never en- a formal education.

at the Declaration of Independvants to say is this, that each one, er young or old, rich or poor, or woman, black or white, has t to be heard in court, protected e law, and defended when at- One person has just as great *an* value as another. There is no nce as far as being *human* is ned, although there may be outng differences in personality, in to make decisions, to act.

## Sees All Alike in Natural State

we turn to the Scriptures, the tion of God, we discover that God good deal to say about man's equalities and his differences. God sees and makes no distinctions as He looks at man in his natural state.

All are sinners. There are no exceptions. We all are born in sin. This holds true of white, black, and yellow alike. Whether we are born on Main Street or the other side of the track, we all have sinned and fallen short of doing the will of God. "There is not a just man upon earth that doeth good and sinneth not" (Eccl. 7:20).

To all alike the Moral Law applies. When God says: Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt have no other gods, God addresses Himself to every human being in the world. No one is above the Moral Law.

All mankind is of one blood. Every race of men has four types of blood. All these types can be used in transfusions. Once the blood of a human being is in the blood bank, no one can tell from what race of men it came. To put a white man's blood into the veins of a Negro does not make the colored man whiter. All races of men can intermarry and have normal children. All of us are of *one* blood.

## God Wants All to Be Saved

Once again — and this is most important to know — all men are saved from sin by the same Jesus who died on the cross that all might be forgiven. We all are reconciled to God through His Son, who redeemed us on the cross of Calvary. "For God sent not His Son into the world to condemn the world, but that *the world* through Him might be saved" (John 3:17).

This redemption is universal. We are not redeemed by class, by race, by families. Jesus is "the Lamb of God which taketh away the sin of the world." And each individual human being belongs to this world that has been redeemed. You need not have a Bradstreet rating to be included; neither does any crime in itself rule you out. God loved the world in Christ. In this respect God makes no distinction of race, color, class, or age.

**God's one class distinction overrides race, color, education, position**

A. DEVANEY, INC.

## God, However, Made One Class Distinction

However, God makes *one* class distinction. The Lord Eternal divides all mankind into two distinct classes: believers and unbelievers. In His interview with Nicodemus, Jesus says: "He that believeth on Him is *not* condemned, but he that *believeth not* is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3:18).

Jesus tells us that he who does not believe is in this world even in that state of condemnation. And he who believes is living in a saved state right now; he is living in grace, "in the kingdom of His dear Son."

And, pray, what does the believer believe?

Two things: one, that Jesus as the Chosen of the Lord took our sin to Calvary and there reconciled us to God through the shedding of His holy, precious blood. Then, that the righteousness, or perfect holiness, of Jesus covers completely our sinfulness and unrighteousness as we stand beneath the cross by faith. As God looks at us through the cross, we are, in the words of Isaiah, "whiter than snow."

If we believe this statement, no sin is counted against us, and there is no condemnation for us in the courts of the righteous God. Therefore faith in Christ puts us in a distinct and separate class from the unbelievers.

## Unbelief Not Limited to One Class

By God's boundless grace, through the shedding of Christ's blood, the unbeliever is just as much redeemed as the believer. But the unbeliever remains unsaved, though redeemed, because he refuses to accept God's hand of love, to be lifted to God's heart and cleansed, "is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3:18).

This is the *one* and *only* class distinction which God makes. This dif-

(Continued on page 15)

# YOUR SYNOD

## THE PRESIDENT

Synod's Board for European Affairs is subsidizing the mission work of our congregations in England. The Lord seems to be opening doors for us among these people, many of whom are hungry for the simple preaching of the Gospel. The recent tour of the Springfield Seminary Chorus and the preaching of Dr. L. Acker, who accompanied the chorus, gave every indication of this hunger. What the influx of displaced people or refugees from Lutheran countries will ultimately mean for the work of our church in England time will tell.

In France and Belgium the Free Church has been receiving support for its work. In France increasing numbers of people have become unchurched. We are told that 75% of the population have lost contact with the church. What an opportunity! One of the great needs is the training of a native ministry. At present a so-called "House of Studies" is being established for this purpose.

In Denmark we are supporting two small missions. In Finland we have been subsidizing a number of small missions. The National Evangelical Lutheran Church (Finnish) of our country is now sponsoring the mission in Finland, though it is as yet not in a position to support it financially.

In Germany three Free Churches receive some subsidy from our Synod. They are putting forth great efforts to serve as many as possible of the thousands, yes, millions of refugees. This is more than they can do alone. Our Synod has also helped them establish the theological seminary at Oberursel. The Free Churches now number about 100,000 communicants and 150 pastors.

A wonderful privilege which God has granted our Synod is service rendered unto the blind. The number of blind seems to be increasing. Much of the mission work among these people is done by means of the raised-type printed page. Our Synod has been publishing the *Messenger* in braille type and the *Herald* in Moon type. For use among the blind in Germany we are publishing the *Bote*. The newest among the periodicals for the blind is *Teen Time,* a magazine for students of high school age.

It will be of interest to our readers to hear that a blind Arab in Old Jerusalem received some of our literature. He is eager to instruct other blind Arabs and, after some correspondence with Synod's office, has received materials for this purpose and is at work teaching other blind Arabs to read the story of Jesus and His love.

In our St. Louis office we have a growing library of books and Christian novels for the blind and more recently also Talking Books. These are loaned gratis to the blind.

To aid in preparation of materials for the blind, groups of volunteer workers are transcribing books and other printed matter. This help is much appreciated, both by the blind and by Synod.

Do you have any unchurched blind people in your community? Have you ever invited them to services with you? Blind people, with very few exceptions, can hear. They can hear the prayers, the hymns, the anthems, and the sermon. They certainly benefit by attending our divine services. Let us not fail to bring them to the house of God with us.

A report on the missions Synod would be incomplete wit least some reference to the wo work which our Synod is permi do among the deaf. This mission private undertaking of the sainte Augustus Reinke, who preached t sermon in the sign language in the States in March, 1894. In 1896 urgent request, Synod took ov work. Today our Synod is privil do more and also more intensiv among the deaf in the United Sta Canada than any other denom We reach about one tenth of th number of 100,000 deaf with t cious message of the Gospel. 35 full-time and two part-time w proclaim the Gospel in 280 cities. men have opportunity to bring t rious truth of salvation in Christ 58 schools for the deaf. They are ing also in two schools for ment tarded deaf children. New plans the opening of mission work amo deaf in India and Japan.

Surely every heart must leap to know that by the sign langua maketh the deaf to hear" that they find forgiveness, peace with Go eternal life in Christ, their Savior. one of us should rejoice that we a mitted to have a part in this wo work. We should include it in o nest prayers. We should gladly s it with our generous contributions is becoming increasingly necessar you and I as grateful as we should the opportunities which God has us? Do we pray as fervently and liberally as God expects of us?

JOHN W. BEHNKEN

## GENERAL LITERATURE BOARD

The Literature Board is directed by Synod "to determine what literature may be required" by our church body. This Board, together with the manager of Concordia Publishing House, therefore, endeavors by careful, periodical surveys of world and church conditions to ascertain the "printed" requirements both of the clergy and the church at large, and to plan a program accordingly.

The business of the Board is transacted at monthly meetings, the individual members, or committees of two or three, reporting on the manuscripts evaluated by them during the month. Often a manuscript will be submitted to an authority for his opinion. As an added precaution, every manuscript recommended for publication must be presented to the faculty of Concordia Seminary, St. Louis, for approval of doctrinal content. Every possible care is taken to produce a good book.

The growth of our church body and the complexities of the times have increased considerably the docket of the Board. At present more than seventy books, brochures, and tracts, on various subjects, are either in the planning or the manuscript stage, while others are already in production at our Publishing House.

Major projects, to mention but a few, include: Bible commentaries, o the scholar, the other for the reader; Education in a Democrac zenship in a Free Country; D Position of Protestant Churches lation of Luther's Works in 30 v

*Portals of Prayer,* our popula tional booklet, now selling about 8 copies per issue, requires much Board's time. Authors must be s manuscripts read, and every seven new "copy" must be ready for the

The five members of the Lit Board, four pastors and one t serve Synod without remuneratio

WILLIAM H. EIFERT, Secretary

# The Psalter

## ur Knees Must Learn to Bend

*alm 95:6: "Oh, come, let us p and bow down; let us kneel the Lord our Maker."*

eling is the posture of humility. hose knees of ours — how rigid re, how stiff with pride! How t is to bow to authority; how o bow to the better counsel and n of our elders; how hard to n apology to those whom we vronged!

t just because it is hard, it is a some Christian exercise, a prac- iat will strengthen our spiritual es, that will tone up our spiritual Our knees will be flexible if we them enough, and as a result e able to walk along life's path- ith more spring and firmness.

ost of all, we must bow the to God. Not a routine and d genuflection, as is the custom ne churches, but a genuine pos- f repentance and humility be- ne Lord our Maker — whom we sorely grieved by our sins of nt, word, and deed. In the re- of those sins, we scarce can Him our weeping eyes; so we n our knees and beg His mercy. hen we kneel, we give up our we bow in the dust of remorse elf-abasement; we acknowledge esence and the authority of One s greater and better than we — man kneels only to one who is perior. In that act of humility d true honor; in that self-abase- we are exalted; in that posture of ess we find strength — strength our loving and forgiving God. neeling is also the posture of . To be sure, we can pray in osition; but kneeling is perhaps osture that best symbolizes our nship to God.

nd so we kneel — not in a per- ry, empty gesture, but in true on, as we pour out our souls in . Prayer for the needs and ms of the day; prayer for th against temptation; prayer for riends and loved ones; prayer e weak and the helpless.

us, the more we kneel, the er we grow — in our own Chris- fe and in our spiritual fellow- Ever stronger in Him at whose "every knee should bow . . . and tongue should confess that Jesus is Lord."

THOMAS COATES

# And Jesus Said

*Render to Caesar the things that are Caesar's, and to God the things that are God's.* MARK 12:17.

There are few words of our Lord that are better known than this one. The general import of it is clear at once if one merely bears in mind that Caesar is a word for the Roman emperor who then ruled Palestine.

What Jesus inculcates is, on the one hand, obedience to the emperor, that is, the government, and on the other, obedience to God. He does not say that these authorities are of equal rank. We know from other utterances of His that He placed God above everybody and everything that can be named; but in this brief statement He is concerned with the truth that both authorities have their rights and claims and have to be obeyed.

What was startling to many people in Jerusalem was not the general principle that citizens have to obey their government, but that Jesus enjoined obedience to the particular government which ruled them in those days, the Roman emperor, whom a great number of them considered a usurper, the unlawful head of their country, a foreigner, detested as a pagan, an enemy of their holy religion. Is it an idea that is altogether foreign to some of our own natural impulses? Who has not been tempted to take the view that if the party for which he voted is in power, he indeed owes the government allegiance and loyalty, but if the opposite party has won the election, he need render only such obedience as circumstances make unavoidable! Fortunately, in our beloved country loyalty to the government regardless of one's own party affiliation is a firm tradition and one in keeping with the word of Jesus.

Another truth which here confronts us, by implication, is that the sphere of the government is different and separate from that of God, that is, the sphere of religion and worship and of the church. Expressed in our modern terminology, what Jesus here sets forth is the separation of Church and State and hence, as a consequence, the tenet of religious liberty. Jesus distinguishes between the area where the state rules, and the area where religion as taught by the church rules. The "one-sphere-only" people are wrong, terribly wrong, both those that make the state and those that make the church an exclusive authority. Jesus recognizes both.

WILLIAM F. ARNDT

# The Lord's Prayer

## "Thy Kingdom Come"

There is a Kingdom that is unlike any other. Although in the world, it is not of the world. Although most real, it is unseen. Although made up of mortals, it is a gathering of people who live — *live* — forever.

To that Kingdom I belong, yet not by my own doing. I did not come to the Kingdom; the Kingdom came to me.

Sheer grace made me a member of the Kingdom. My Father, whose the Kingdom is, moved others to pray for me "Thy Kingdom come," moved others to sacrifice for me, moved others to speak to me the Gospel of the Kingdom. Then the miracle: the Holy Spirit brought me to faith in Jesus as my Savior. So the Kingdom came to me, God using others.

And now the Kingdom is to come to others, God using me. Fact is, Jesus wants me to make the advancement of the Kingdom the high purpose of my further breathing. As He died for the Kingdom, so must I live for the Kingdom. The prayer "Thy Kingdom come" must be my dominant desire, the dedication of my life. Only then do I pray it aright.

Winifred Holtby tells how she attended a church service in which a college classmate was commissioned as a missionary to China. "It must be nice," she writes, "to dedicate oneself to one particular form of service . . . and go and do it. And on your going, to have eight hundred people to pray over you and say that you do right. There is a satisfactory definiteness and conviction there about things." And then she adds, wistfully — for Winifred Holtby does not know her Savior — *"The dfficulty is, to what can one dedicate himself . . ."*

Can there be any question? The next time when I am about to pray "Thy Kingdom come," let me think of another missionary. He has just buried his wife under a great tree on the east shore of Africa. Turning toward the jungle, he writes in his journal, "Oh, my Mary, my Mary! how often we have longed for a quiet home since you and I were cast adrift at Kolobeng."

And take they our life, Goods, fame, child, and wife, Let these all be gone. . . . *The Kingdom!*

David Livingstone can teach me a lesson in praying the Second Petition of the Lord's Prayer.

OSWALD RIESS

# Editorials

## The Christian and His Government

The month of November this year again brought with it a national election day. As citizens of our country we had the duty and the privilege of casting our ballots for government officials.

This brings to mind a Christian's relation to his government. All authority comes from God. No man has a rightful power and authority over other men which is not derived from God. We are to obey our elected officials because they derive their power from God.

Not only is human government a divine institution, but all officials of whatever grade are to be regarded as acting by divine appointment; not that God designates the individuals, but His will is that there should be government. All special forms of civil government are God's means of carrying out His design for the welfare of society, and every person clothed with rightful authority is to be regarded as having claim to our obedience unless we are commanded to violate God's Word or our conscience.

When we gather in our houses of worship on Sundays, we pray that God would bless our land and all its inhabitants and all who are in authority. We sing:

God bless our native land,
Firm may she ever stand
Through storm and night.
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

## Whom Shall I Send?

There is still much work to be done in the kingdom of God. The Lord still needs many consecrated workers who are willing to serve Him. Therefore He is asking today: "Whom shall I send? Whom shall I appoint to do this job for Me? Whom shall I use to help Me build My church?"

As Christians we want to be ready to answer this question with the eagerness of the Prophet: "Here am I! Send me!" We want to volunteer for service in the church and say: "I am ready to call on that member who has not been in church for a long time. I am ready to help in the house-to-house visitation that is to be made. Put me on this committee or board. Give me those records or accounts that need to be kept."

God give us ready hearts and enable us to speak up as gladly and willingly. God give us all such consecration and eagerness to help. May we show by our willingness to serve that we love Him who first loved us.

## Way of Escape

Unbelievers sometimes unwittingly come up with a view in harmony with a truth of Scripture. When the high priest Caiaphas declared it were better "that one man [Jesus] should die for the people" than "that the whole nation perish," he was voicing, without knowing it, God's momentous truth that Jesus would offer up His life for the salvation of all men.

The renowned 82-year-old English philosopher B Russell, in his most recent book, *Human Society in and Politics,* has this to say regarding the plight human race: "Sometimes, in moments of horror, been tempted to doubt whether there is any reason that such a creature as man should continue to exist

What else is this statement than the repeated c tion of Holy Scripture that since man fell into sin, his is totally depraved and corrupt. "There is none tha good, no not one" (Ps. 14:3; Romans 3).

Russell has finally caught up with the Bible, as r who know life and wish to be truthful. But here the ment ends.

Russell sees no hope for man in religion. This opher with the gigantic intellect, who a few years a tured on "Why I am Not a Christian," still den existence of God and immortality, and rejects the sa of Christ. Russell thinks that, somehow or other, c sense, intelligence, courage, hope, and love may yet some daring and original way to save mankind, but H does not know.

A great thinker like Russell can come to a kno of the utter hopelessness of the human race, but o Spirit of God can make a way of escape, can lead who is the Way, the Truth, and the Life.

## Ponies in Paradise?

Children sometimes ask: "Will there be ponies i dise?" Perhaps. Certainly God's great Father h mercy glows with love especially for little children. I a matter of mere maudlin sentimentality to feel th Lord Jesus, who loves children, wants them to be ra and exuberantly happy — always. Nor is it beyond re suggest that He is willing to provide everything poss make them and to keep them happy here and in hea

We do not say that animals are saved. Christ die for the souls of men. Only those who believe in Jes saved. But we know that there will be a "new heav a new earth" (2 Peter 3:13). What is more, "the fash this world passeth away" (1 Cor. 7:31). What it will b hath not seen, nor ear heard, neither have entered i heart of man, the things which God hath prepared fo that love Him" (1 Cor. 2:9). We do know that the be a complete restoration of the sin-cursed world. It reestablished as it was in the original creation before curse fell upon man and the world. This means, t appears, that God will restore also the creature in the heaven and the new earth."

How all of this will work out we do not know hasn't told us. Evidently it is better for us not to Maybe Paradise will embrace not only the new h but also the new earth. God is almighty and all He will work it out satisfactorily and easily. Let's le solve it. Anyway, it's a cheerful thought to feel that p God will have ponies, other friendly animals, and play in Paradise for the sheer, eternal joy of children othe the supreme joy of seeing their loving Lord Jesu to face.

## se Leaves

### A Word About Synod

ynod is not a hierarchy consisting of a high-powered of men who give orders from on top that must be d right down through the "system." Except for things y determined by the Word of God, the members them- determine what shall be the policy and action.

ynod is not a centrally located office building or ip of departments charged with carrying out certain s of the synodical program. The people working in departments are the employees of Synod.

ynod is not even a group of Districts who have of their ccord banded together to form a "union" of Districts. trict has no more standing of its own (autonomy) than circuit within the District. Synod has divided itself istricts only for the purpose of greater efficiency.

nod is a banding together of many individual congre- s to carry out the Lord's work on a world-wide and effective scale. It is a co-operative enterprise whereby join hands to do things which the individual members individual congregations could not do alone.

s a synod we prepare workers and also send the rs out into the fields to do the work which Christ has *all* of us to do. What you as an individual cannot do, 0 members of your congregation can do together. What congregation cannot do, the 5,000 congregations of l can do jointly.

Vhen you join Synod, you give up nothing but your ion. Neither you nor your congregation gives up any rights or privileges. Synod does not "take over" your rty or any part of it. On the contrary, you share with ands of others the joy and the privilege of doing the s work. — L. Henze, in *Atlantic District Edition.*

### Children of the Reformer

he child of the reforming Martin Luther, called the eran Church after him, finds many adherents in this ry today, and we note countless cases where the works pre-baroque, baroque, and later masters find employ- The chorales, motets, cantatas, and Passion settings as eloquently today as ever, and the names of Schuetz, orius, Buxtehude, Gumpeltzhaimer, Bach, and others e character are familiar names in church music once It is with joy and profound respect that one sees the of men like Buszin, Hoelty-Nickel, Fleischer, and s today, and one cannot pass over this group without oning the excellent musical work of the Concordia shing House. — Edward B. Gammons, head of the de- ent of music at Groton School, Massachusetts. Sub- l by Herbert D. Bruening.

### Defending the Capitalistic System

. Third, and most important, the church and its leaders ever called upon to defend any system — economic, al, or cultural. To imagine that such a divine-human ship as the Christian church must rush to the defense y plan of buying and selling, owning and using, is to a strange and shocking conception of the church's n. Instead of the apologist, it is the critic of all systems, g them alongside the yardstick of Christian idealism, ng into the moral causes of their successes and failures. the church, through its leaders, becomes the defender system, it will abrogate its function as the servant of nd man. — *Christian Advocate* (Methodist).

## *What's the Answer?*

*Question:* Does not Matt. 6:1-3 show that it is wrong for a congregation to publish a financial report with the names of the members and the amount contributed by them?

*Answer:* These words of Christ condemn giving that is done for the sake of praise. If that is a congregation's motive for publishing such a list of givers and gifts, the congregation is guilty of wrongdoing. Such giving, however, would be wrong even if no list were published. On the other hand, a congregation may wish to demonstrate in this manner that all funds were properly credited and administered. Thus the list serves as an itemized receipt. The good example of some members may also serve as an incentive to others (2 Cor. 9:2). Abuses, of course, may occur.

*Question:* Is it proper for a pastor to refuse to bring a call he receives before the voting members of the congregation?

*Answer:* This is a matter of Christian wisdom, on which Holy Scripture does not speak directly. Normally our pastors do present their calls to their congregations or, if they are certain that the acceptance of a call is entirely out of question, at least inform their membership of the matter. This would be true particularly when pastors receive frequent calls. It must be borne in mind that since the call is directed to the pastor, not to the congregation, the final decision always belongs to him. The congregation can help him arrive at a decision, but not make it for him (unless he requests it) nor compel him to accept a specific call. Perhaps you are thinking of a situation where it seems that the pastor is no longer working with blessing or may be neglecting his duty. In such cases a congregation should confer with the pastor and perhaps eventually with the District officials.

*Question:* Where are the Scripture passages in the Holy Bible warning against statue worship, putting faith in engraved medals, and adding to the holy Word of God?

*Answer:* 1) With regard to statue worship you might read Ex. 20:4, 5; Lev. 26:1; Is. 42:8; Rom. 1:23. 2) As for putting faith in engraved medals, we might refer to all those statements of Holy Scripture where men are commanded to trust only in the living God, such as Ps. 115:3-11; Prov. 3:5; Is. 59:4; Jer. 17:7; 29:31. Assuming that you are referring to medals used in connection with prayers to saints, we might add Ps. 118:8, 9; 146:3; Jer. 17:5. 3) Adding to the Scriptures is forbidden in Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18.

*Question:* Is it a general Lutheran belief that the Bible is literally true in its entirety and that there are no errors or contradictions?

*Answers:* Yes, it has always been Lutheran doctrine that the Bible in its original text is true in its entirety and contains no errors or contradictions. St. Paul writes: "All Scripture is given by inspiration of God" (2 Tim. 3:16). Since God is its real Author, there can be no errors or contradictions in it. That we still have the same Word, even though the original manuscripts are not available, we base on Jesus' prayer: "Neither pray I for these [the Apostles] alone, but for them also which shall believe on Me through their word" (John 17:20). O. E. S.

# Pressure from Inside

RELIGIOUS NEWS SERVICE

"The first business of the church is spiritual"

By G. P. DOBBERFUHL

Pastor, St. John's Church, Mexico, Mo.

Toward the end of the year, District and synodical leaders usually begin to implore congregations rather earnestly to send in their gifts so that the budget can be met. The final months are months of pressure and pleading, with the result that generally the budget is met — or nearly met. And then everybody relaxes till the same procedure is repeated the following year.

But the trouble is that the more time our pastors and stewardship secretaries spend on this one phase of stewardship the less time and energy is left for teaching and urging the whole Christian life. And the less time given for that the more pressure must be brought to bear to meet the budget. The cart is before the horse.

## A Concrete Case

Recently St. John's Congregation in Mexico, Mo., enlarged and remodeled its church. Under the floor of the old church is a living well. For 25 years the water had seeped harmlessly away into the ground behind the church. However, when the new basement was excavated, the water had to be cared for; so tiles were laid to carry this water away. But when the cement for the new floor was poured, the water forced itself through the joint where the old floor ended and the new began, and the floor could not dry because of the water running over it. So a special pipe had to be laid into the fresh cement directly connected to the water source. The pressure came from inside and had to be relieved before the floor could dry and be finished.

Our giving ought to come from inside pressure. There is a congregation in our circuit which has always met and exceeded its quotas. When the pastor and the people are asked the secret of their giving, their reply is: "We have no secret except the Word of God." That is no secret, for we all share it. We give lip service to it, but how many of us really use it?

Instead, we are told that our share of the budget is so many per cent, and that means so many dollars for each person. We are reminded that the work depends on those dollars, and we are reminded that the budget is in arrears. But how many times are we reminded to preach the Word and let the Spirit-filled heart take care of the budget, as it surely will?

## The Church's First Business

I suppose businessmen meet their goals by setting quotas and assigning percentages. We can learn many things about method from such men. But we ought to remember that the first business of the church is spiritual. We ought to remember that the Lord has filled us with His Holy Spirit and that we have something the world d have and cannot understand. who are spiritual cannot plea with per cents.

If we earnestly believe th blesses our efforts, then sur ought to believe that He has the to move hearts so much that need beg for money for the c business. Like the Israelites Christians will give more than e Ex. 36:5 reports: "The people much more than enough for th ice of the work," but no men made of special fund-raising paigns!

Surely that is what the wid No one urged her to give he because the Temple was running icit. The priests would probabl sneered at the gift and said: good is that for our heavy expe But Jesus commended her by s "She hath given more than the

The church needs more than mites for its work. But it doe hearts like hers. And if our heart filled with the love of God, tha love would constrain — urge — pel — us to give of our substa the Lord has prospered us. S says of the Macedonian churches yond their power they were will themselves" (2 Cor. 8:3). And he further that they begged us "with intreaty" to take their gifts! Wha is necessary than that? But such ingness comes from God throug study of His Word.

## The Only Cure

If there is a deficit in the ch treasury, is that situation not an i ment of our sincerity and love? many give because they can't themselves, because their heart full of love that their gifts come out any urging? How many, o other hand, give to meet a qu and perhaps even boast of havin ceeded the quota by a point or Is this God-pleasing?

Paul exhorts: "Every man ac ing as he purposeth in his heart, him give; not grudgingly, or of n sity, for God loveth a cheerful (2 Cor. 9:7). Wouldn't it be fine gifts came because of pressure inside? As we could not shut o flow of water from under the flo the gifts of Christians could not be off either. Moses wrote that "the dren of Israel brought a willing ing unto the Lord, every man woman whose heart made them ing to bring —" (Ex. 35:29). The ing heart is the only cure for ch deficits and shortages.

If we were truly filled with the Ghost, then pressure from inside v fill the coffers to overflowing to pr for all needs and even leave en for new ventures.

# MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

## CAGAYAN ECHOES

ur work in Cagayan (Mindanao Island, Philippines) is progressing nicely. We constantly are reaching new contacts. We do not have room at our present quarters. We need a new church badly. When we have the space, we shall undertake an expansion program which will draw all of our people into a major mission effort. Our attendance is around 100. We have room for no more.

A number of our people are assisting me in spreading the Word. Several women are conducting Bible classes with ladies. The Sunday school teachers have been a source of much joy. We are running three Sunday schools in Cagayan and four outside Cagayan. Most of our meetings are carried on under rather trying conditions.

The organizations in our church are gradually improving. The youth group shows signs of stability, and our ladies' group is getting on its feet — and doing things! Never a Sunday goes by that the altar is not bedecked with flowers. The ladies also have been persistent in visiting the sick. Last Sunday the ladies decided to set up another committee which would devote itself exclusively to visiting inmates at the provincial jail and patients at the hospital. I hope that no obstacles will block their noble plans.

Since I last wrote to you, a new mission station has been opened in the barrio of Agusan. We are moving in a planned pattern around the bay's shore line. If we can develop more workers and can have the necessary transportation, we shall be in a better position for further expansion. Every effort will be made to place the cause of soul winning upon their hearts. Of course, we shall need more workers to reach places of more importance, such as the cities. We are looking to the home church for this support.

September 25, 1954 HERMAN MAYER

## LUTHERAN BIBLE TRANSLATOR

Doctor Paul Schelp, Dean of our Seminario Concordia in Porto Alegre, Brazil, has been an active member of the Committee of the American and the Brazilian Bible Society which prepared a new translation of the Bible into Portuguese. The work on the New Testament was completed more than a year ago. Doctor Schelp took such a leading part in this work that when the work of translating the O. T. was planned, it was decided to request that he be given a two years' leave of absence from his duties at the seminary so that he might devote his full time and energies to the work of translation.

Up to now it has not been possible to reach the multitudes of Portuguese-speaking peoples in South America by bringing the unadulterated Gospel to them by means of personal witnessing. But the Bible Society will spread the printed Word far and wide and make it possible for even the poor to learn the true way of salvation.

**Scale model of the church at Cagayan, Philippines, proposed by architect Ponce de Leon. Total cost of the building is estimated at $16,000. A loan of $9,000 is being sought to build the first units. The seating capacity is 240. Sunday school is to meet under the overhanging roof**

The boat on which more than 100 children crowded on Sundays and weekdays to hear about the Savior

The Sunday school has now turned into a prim school which has moved into a rented room Rua da Erva, Macau. The rent is about U $11.50 monthly and is paid by Sunday sch children of Grace Lutheran Church, Haywa Calif., with the aid of gifts from other Sun school children. Standing is Miss Wei, a refu teacher who teaches this school without help f the mission except for a small living allowa and rent, which are paid, not by the Miss but by the Sunday school children

# FROM THIS . . . TO THIS!

◆ ◆ ◆

## WHAT I SAW IN MEXICO

I can see the old, ill-clad Mexican crawling painfully forward on his knees to the great altar of the cathedral. Every five or ten paces he would pause to bend down and kiss the flagstones of the main aisle. — I can see the old, wrinkled bundle of an Indian woman crouching just inside the door of the cathedral,

holding out her hand for alms. — I can see the offering boxes cluttering every church and pleading for the gifts of the faithful. — I can see the pilgrims to the Shrine of Guadalupe rubbing the glass cases containing sacred relics and then rubbing themselves in the hope of some blessing or virtue. — I can see the thousands of paper thank-you notes scrawled with untrained hands acknowledging some cure or rescue attributed to the Virgin of Guadalupe. The walls are covered with these tokens of gratitude.

I can see Iglesia Purissima (the Church of the Most Pure One — Mary) — dedicated to the virtues and the powers of the Virgin. Only at an inconspicuous altar in one of the transepts is there a small altar to the Savior. — I can see — and smell — the reeking booths that clutter up the block surrounding Mexico's famous shrine, where everything sacred and profane is sold. I was reminded of nothing so much as of the booths of the money-changers making merchandise in the Temple in Jesus' day. — I can see the band of twenty or so Indians on a Sunday morning marching to the shrine under a banner of the Virgin to pay their homage to their saint. — I can see the neglected church in an Indian village where the altar cloth is a torn oilcloth, where the altar rug is in shreds, and where the votive candles are remelted for resale to the worshipers.

I saw scarcely a shred of evidence that Christ is still remembered and worshiped in Mexico. To all outward intents and purposes the Virgin has taken over the hearts and the loyalty of the people. The worship of Mary is open, fanatical, and all-pervasive.

Over the shrine of Gu stand the words: "She has n so with any other nation." our Mexican pastors replied slogan: Thank God! We d hope that the saying is true, Virgin worship has not done any other nation. We fear, h that the same bondage ho other Latin American nat well. May God give us z energy to labor for the spirit eration of these people, who the darkness of superstiti error.

H. A. Ott

Secretary of Mi in Latin Ameri

### BIRTHS

Mark Yutaka

— to George and Sachiye in Japan, on July 27,

Rebecca Ruth

— to Paul and Ruth Pallm Japan, on September 13,

## HOME MISSION STATIONS OPENED JANUARY 1 TO SEPTEMBER 30, 1954

e following is a list of new home
n stations opened in the United
and Canada between January 1
September 30, 1954. Note that
stations were opened in 16 of the
stricts. No new stations were re-
l from the other 16 Districts. In
theses we have indicated the type
lding in which each new mission
pened.

*tic*

Weymouth, Mass. (Grange Hall)

*-Nevada*

turas, Calif. (Seventh-Day Ad-
ventist Church)
aldsburg, Calif. (Grange Hall)
ckson, Calif. (Women's Club)
royo Grande-Pismo Beach Area
(St. Barnabas Episcopal Church)
nteca, Calif. (Seventh Day Ad-
ventist Church)

*al Illinois*

rtonville-Peoria area

*ado*

heat Ridge, Colo.
(hall on church lot)

*rn*

ddleport, N.Y. (former theater
has been purchased)
rcleville, Pa. (private home)

*la-Georgia*

rth Fort Lauderdale, Fla.
(store building)
Petersburg, Fla.

*Iowa West*

Indianola, Iowa

*Kansas*

Shawnee, Kans. (renovated house)
Greensburg, Kans. (high school)

*Michigan*

Lakeland (private home)
Kalamazoo (public school)
Battle Creek (public school)
Grandville (public school)

*Montana*

Boulder, Institutional Mission (hall)
Boulder, Mont. (Hanchild Hotel)
Superior, Mont. (Methodist Church)
Custer, Mont. (Seventh-Day Adventist Church)

*Northwest*

Pasco, Wash. (school building)
Filer, Idaho (Seventh-Day Adventist Church)
Mountain Home, Idaho (Seventh-Day Adventist Church)
Lakeview, Oreg. (school building)
Spokane, Wash. (school building)

*Oklahoma*

Brookside, Okla. (elementary school)

*South Dakota*

Sioux Falls, S. Dak. (chapel, new)
Rapid City, S. Dak. (chapel, new)
Rhee Heights, S. Dak. (hall)
Conde, S. Dak.
(rented church, M. E.
Iroquois, S. Dak. (hall)

*Southeastern*

Annapolis, Md. (hall)

*Southern*

Harahan-Little Farms, suburb of New Orleans, La. (auditorium of public school)
North Baton Rouge, La. (Legion Hall)
Huntlee Village-Aurora Gardens, suburb of New Orleans (residence)

*Southern California*

West Covina, Calif. (Legion Hall)
Clairmont, suburb of San Diego (hall)
Imperial Beach, Calif. (Methodist church)
Santa Paula, Calif. (mortuary)
Ojai, Calif. (hall)
Glendora, Calif. (Legion Hall)

*Texas*

Fort Worth, Tex.
(Evans Recreation Hall)
Austin, Tex. (public school room)
Killeen, Tex. (Center Theater)
Houston, Tex. (parsonage)
Lubbock, Tex. (hall)

*Hawaii*

Hilo (residence)
Kaneohe (high school)

Total number of reported stations opened January 1 to September 30, 1954 ..... 51

WM. H. HILLMER

## THRILLING — YET SAD

e refer to the report of new mis-
stations opened so far this year.
indeed thrilling to know that the
h is growing both from within
rom without. If the Districts from
no report has been received have
equally well, a large number of
congregations will have been
into being by the end of the

t it is very sad and somewhat dis-
nting that the greatest and the
important work on earth — the
ning of the Gospel — must be done
ces which are utterly unsuited for
igh and holy purpose. While the
of God is effective wherever it is
ned, experience has proved that
people are kept away from hear-
because of unchurchly surround-
We dare not place obstacles into
ay of the Gospel.

dder still is the fact that the
h Extension treasuries both of the
cts and of Synod are perennially
. The fault seems to lie with
who are in charge of promoting
ause, for as soon as our people
f the dire need which exists, and
n as they are shown opportunities

of relieving the situation, they respond with a willing heart. Evidence for this statement is the readiness with which our people bring gifts and loans to the Church Extension Funds of their District and of Synod.

We are happy to be able to report that, as a result of recent articles in the LUTHERAN WITNESS and the co-operation of eleven Districts which have received special literature, a steady stream of gifts and loans is now flowing into Synod's Church Extension Fund, and yet the need continues. More money is needed *today*, not next week or next month or next year. Since January 1, 1954, requests have come to Synod's Board totaling $1,709,400 toward projects which will cost approximately $3,000,000. The sum of $1,248,890 has been approved. We therefore plead with you to invest your money in "God's bank," the Church Extension Fund. Be sure to see the new movie "God's Bank."

H. A. MAYER

Members of the Hanno High School and Congregation who attended the youth camp for the Tokyo-Yokohama area held at Gotembo. Missionary Albert Carow in center of picture

## GOTEMBO CAMP

A total of 222 persons registered at youth camps sponsored by the Japan Mission of our church last summer. The largest, enrolling 127, was held at Gotembo for the Tokyo-Yokohama area churches. Twenty-four representatives of our Hanno High School and congregation made up the most sizable contingent. Fifty-five attended camp on the northern island of Hokkaido, while the Niigata camp listed 40. The camps outside the Tokyo area were a bit smaller and more primitive in their surroundings, but they were also very close to self-supporting. The Rev. Kosaku Nao, pastor of Grace Church, Kugenuma, lectured at the latter two.

These camps are vital to the church in Japan inasmuch as they bring together people who often feel they live in isolation because their own congregations are so small. There a feeling of unity and solidarity is built up. Christian education and recreation are given due emphasis among other activities, and a devotional life is fostered.

Quietly and without any fanfare Stamps-for-Missions, a project promoted by the sainted Doctor Walter A. Maier in the spring of 1939, has been carried on by a number of seminary students and a group of faithful women workers under the direction of Mr. and Mrs. George Snarr of St. Louis these many years. Every Friday night they gather in one of the classrooms of Concordia Seminary and sort and catalog the stamps which are being sent from all parts of our country. In spite of the fact that very little has been said or written about this project more stamps are received every week than the corps of workers can sort on one evening.

The common stamps are disposed of in large quantities. The money realized from the sale of the stamps is loaned to congregations in the form of Church Extension loans. Most of the stamps of higher value and the various commemorative stamps are kept for future sale. Their value increases with age. Many millions of such stamps are already on hand and could readily be disposed of for a large sum of money.

*Stamps-for-Missions is a project for today with profit for tomorrow.* A canceled stamp has no value except to a collector. But, surprisingly enough, there are enough collectors in every country of the world to make this a profitable business. Recently 23 men from around the world attended the 30th annual International YMCA's Club Conference at Michigan State College thanks to their stamp activity. A religious group supports its mission work in South America through the sale of stamps.

Anyone interested in participating in Stamps-for-Missions or in starting a local club is invited to write for full information. Before sending any stamps to St. Louis, kindly write us so that we may instruct you how to sort the stamps and what to send us. Address your letter to STAMPS-FOR-MISSIONS, 210 N. Broadway, St. Louis 2, Mo.

## WANT ADS

Slide projectors — Hong Kong Mission
$75.00

Library of Nagercoil, India, Seminary
Any amount

Blankets for T. B. sufferers in Hong Kong
$2.00

Tape recorder — New Guinea
$200.00

Mimeograph machine urgently needed
Kaneohe (Puohala)

Organ, hymnals, Communion ware for Hilo, Hawaii

Organ, hymnals for Kaneohe, Hawaii

Salvation! Oh, Salvation! The joyful sound proclaim
Till each remotest nation Has learned Messiah's name

# STRICT CONVENTIONS

## BRIEF REPORTS

### Southern California

e 17th Convention of the South-alifornia District met June 27 to at Immanuel Church, Orange, where the Rev. Victor L. Behn-as host pastor.

*ish Education:* The District now parochial schools, with 129 rooms 32 teachers. It also has one high . During the past two years 30 lassrooms and 882 pupils were

*sions:* The Rev. Harold B. Tietjen st Lutheran Church, Culver City, vas re-elected chairman of the n Board, reported that, since the onvention in 1952, seven congre-s have become self-supporting; nissions have been launched; and inary work toward the estab-; of nine other congregations has initiated. One congregation in Whittier, organized only a year as more than 225 communicant ers and is already self-support-As soon as the chapel of the egation was dedicated, 109 new en enrolled in Sunday school the ing Sunday. A week later 50 new children enrolled.

*urch Extension:* Carl Schlueter, nan of the Church Extension tment, stated that the District is eady to accept additional loans Church Extension work at as as 4 per cent interest. In the iennium, loans were granted to gregations. Of these 27 loans, 18 in part for the purchase of real or property.

*cers:* Although President Armand eller requested at the beginning convention that if it be God's ne convention not consider him -election, he was, however, re-d District President for the com-ree-year term. "His experience trict work, his untiring efforts, is willingness to render assist-whenever possible, make his es especially valuable to the ex-ng program of church work now the District," the Southern Cal-edition of the WITNESS stated.

o elected were: First Vice-Pres-the Rev. Victor L. Behnken; and d Vice-President, the Rev. G. C. nm.

*ay:* The Rev. Carl Walter Berner ith Church, Los Angeles, who ted the convention essay "The us Position of the Christian Lay-stated: "It can be said with ve scholarliness that our Synod is the most highly endowed religious group in America today. To whom has God given such a body of truth as He has entrusted to us? Who has a richer heritage than we in our right division of the Word of truth into its dual dynamic of Law and Gospel, whereby the high are brought low and the low lifted high? . . .

"We may have prominent church properties, beautifully appointed facilities, but without the Word of God we would be poor and wretched and naked and blind. It must be offensive to God when He finds us putting too much emphasis on externals. . . .

"The Word is primary, all else is secondary. Let us answer these questions honestly: What would we rather have, a beautiful plant or a Word-loving, soul-loving, Kingdom-loving congregation? Wherein do we find our greatest joy, in the material growth of the church or in its spiritual growth? . . .

"One weakness in the church today is that the pastor is held to direct every project, to be present at every meeting. . . .

"The greatest handicap to spiritual revival today is not in the wickedness of the world, but in the weakness of the church."

*Guidelines for Service in the Kingdom:* The Southern California edition of the WITNESS said of Pastor Berner's essay: "Everyone agreed wholeheartedly that . . . the topic was timely and helpful, emphasizing the role the individual Christian plays in the building of the Kingdom." The District edition also printed the following section of the essay:

*What a Pastor Requests from His Congregation:* 1. Have this confidence in me that I will endeavor to do all things to the glory of God and for the good of my congregation.

2. Pray God that I may not yield to pride or fear. Keep in mind that Christian ministers are a special target for the devil, for through the fall of one he can achieve the fall of many.

3. Ask God to endow me with the Holy Spirit that I may speak God's Law fearlessly and God's Gospel enthusiastically.

4. Should you or one of your dear ones be sick, tell me about it. Do not expect me to learn of your needs through dreams or special revelations from the Lord.

5. Should something in my life appear to be dishonorable or out of harmony with my profession, tell me about it in a sincere and true way. You will find me winsomely responsive to every sincere word of helpful admonition.

6. Do not expect me to be a perfect person, as I am far from it. Should you wish to speak about my imperfections, I earnestly petition that you speak to the Lord about them.

7. Do not expect me to say to you only that for which your ears itch, but that which your heart needs.

8. Do not judge my motives, or think evil of me on the basis of hearsay. Come to me, and get the facts. If I am in error, I will be the first to strive for improvement.

8. Do not tattle on others. If others have offended you, or done evil, go to them and tell them. Keep in mind, however, that "wherein thou judgest another, thou condemnest thyself." Whatever you say to another, say it only to be helpful.

10. While I shall always endeavor to be of one spirit with you, I cannot always share your views in all things. As I give you the right to your views, so give me the right to mine.

11. Do not accuse me of favoritism, as I am resolved to treat everyone alike, without respect of person.

12. Do not expect to hear only good things about me; remember that "the disciple is not above his master, nor the servant above his lord."

13. Give me the benefit of your friendship. Though I do not expect all of you to be fond of me, I expect all of you to love me. Try to remember that the pastor has no pastor, and that he loves to have the warm friendship of those whom he serves.

14. Keep in mind that Satan has a field day when a loveless and unspirited relationship exists between pastor and people. Therefore I ask you to keep in mind that by preserving the pastor's honor you preserve God's honor.

*What Members Expect of Their Pastor:* 1. We expect you to be a man of God, and in character and life to show that you are truly a representative of Christ by displaying a Christlike way and spirit.

2. We expect you to preach the Word of God so clearly that the Holy Spirit may be effective in us. We expect you to tell us the truth about ourselves without coddling or without regard to our feelings.

3. We want you to conduct yourself professionally in such a manner that a high standard is always maintained.

4. We expect you to help us get to heaven. God has appointed you to watch over our souls, and we want you to do that very thing. Should we be found in a soul-endangering sin, we expect you to admonish us fraternally in public and in private.

5. We expect you, whose life reflects faithfully your own concept of faithful stewardship, to take the lead in helping us to a rich fruit-bearing life in Christ.

6. We expect you to give us responsibilities to carry. We do not ask you to carry out every project in the church, but to delegate certain responsibilities to us, that we may grow thereby.

7. We desire you to take leisure hours and thus lengthen your usefulness in the kingdom of God. We do not expect you to attend every meeting and be present at every social event.

8. We desire that you devote time to the members of your family, who deserve as normal a family life as possible.

9. We desire to give you a livable income, so that you do not need to be concerned about living expenses, needed supplies, transportation, and normal security demands.

10. We do not want you to become discouraged or faint in your ministry among us, but to realize that we are praying for you, upholding your ministry, and are interested in your spiritual as well as your physical welfare.

11. We want to be proud of you and to point to you as an example of devotion to Christ.

12. We desire you to remember that we are weak individuals with many imperfections, and we desire that you bear with our weaknesses.

13. We want you to pray for us, and especially for our children.

14. We want you to rejoice with us in our good fortune, to weep with us in our sorrows.

*Congregational Goals and Guidelines:*

1. We hold that the true goal of life is to gain heaven.

2. To gain heaven, our souls, hopelessly enslaved to sin by nature, need to be made new in the grace of our Savior Jesus Christ.

3. The soul can experience a new birth only through the Holy Spirit, who operates in Word and Sacrament.

4. Therefore it is our primary task as a Christian congregation to keep ourselves under the Word and Sacraments, whereby the Holy Spirit and all spiritual gifts are mediated to us.

5. We regard ourselves a church, which means that we are people who by the miracle of the Holy Spirit have been brought to repentance and faith in the Savior Jesus Christ. In the interest of guarding our church against false brethren and hypocrites we require that all who join us as fellow members, regardless of racial difference, give proof of their oneness with us in faith, and in life, and in purpose.

6. We hold that all members of the church are a royal priesthood by the honor made possible through Christ's blood. Each member of the royal priesthood has the solemn and Christ-given duty to be a bearer of the keys.

7. The Office of the Keys is intended to keep the church strong within and a mighty force without. To this end we highly resolve that we shall use both the key of warning and admonition to keep the church pure and the key of evangelism to keep the church strong in soul saving.

8. We hold that it is our primary duty as Christians to bring the Gospel of our Savior to a world that is lost without it and that each of us individually and all of us collectively be dedicated heartily and sincerely to the cause of soul saving.

9. We believe that a program of Christian education is necessary to give depth and stability to a congregational program. We are therefore highly resolved to keep all educational agencies at a high level of efficiency.

10. We believe that our life is a stewardship and that we are entrusted by the Lord to yield all our talents to Him who has redeemed us. Our time, talents, and possessions should be a living sacrifice on the altar of our love for Him.

11. We hold that every sincere Christian should worship at three altars: the altar of his heart, the altar of his house, and the altar of his church.

12. We believe that God has given to every believer certain talents for the enrichment of the body of Christ and that it is the solemn duty of the corporate priesthood to provide Christian service opportunities for all.

13. We hold that each member of the priesthood should share with the Lord, on a partnership basis, a certain percentage of the Lord's gifts to him, and that these gifts should be given as first fruits.

14. We desire that each member achieve a joyful willingness in giving instead of a spirit of grudging or necessity.

15. Because we can do nothing without Christ, and we can do all things with Him who has promised to be with us, we are resolved to exercise the sacred privilege of prayer.

That these objectives may be fully realized we are bound together in holy agreement, irrevocably under all circumstances, as follows:

16. To follow God's holy Word as the revelation of truth.

17. To establish the office of the ministry of the preaching of th and administering the Sacramen hold that our pastor is ever wit the Lord and that he will be account for the welfare of our s

18. We desire to have teache will bring the Word of God to levels. The teachers in our Ch day school, our Sunday school, those who teach the Word of G to be highly honored in our mi their work's sake.

19. That the fires of evangelis burn brightly among us we desi they to whom the Holy Spirit ha interest and capacity in this gra the lead in bringing the entire hood to a soul-saving and soul-w activity.

20. We desire that the stewa life come to a high expression us, and therefore we shall petitio whom the Lord has sent out t the total congregation to a strong ardship activity.

✠

## AND OTHER SHIPS W WITH HIM

(Mark 4:35-41)

When evening came, they took the with them
Into their ship to cross the trackles
And, weary from the labors of the
He closed His eyes and soon w asleep.

Then suddenly the winds came sw down
And whipped the sea into a m height,
While He slept on, unmindful of th
That cooled His brow and filled H with fright.

In their distress they turned to H said,
"Dost Thou not care, wilt Thou n the plea
Of Thy disciples, lest they perish h
And all the other ships that follow

Unstartled by the storm and b plight,
He rose to speak His mighty "Pe still!"
And instantly there came a perfe
The winds and waves obeyed the Master's will.

Then asked He them, "Why are afraid?
Where is your faith, the faith y in Me?
Have you forgotten all My wor deeds
To let one storm wipe out their me

And, sore afraid, one to another s
"What Man is this who issues His command
And bids the restless sea lie do sleep,
Yea, holds it in the hollow of His

Milwaukee, Wis. W. M. Czam

## E CLASS DISTINCTION

(Continued from page 3)

e overrides race, color, education, n, all conditions of men. Unbe- not limited to a certain type. ruth and fact is emphasized in ure repeatedly. The rich young ad all the desired prestige, which him many advantages in this —yet he was lost. The dying ad flagrantly broken the laws of nd man and was receiving "the ward of his deeds"; yet, as they n their respective crosses, Jesus ed him Paradise. He was not because he was being crucified, ecause in that dying hour he to Jesus as his Savior. He be- that Jesus was dying for him s sins.

### Sheep and Goats

he account of the Last Judgment, divides the whole world into two . Those on the right He calls "My sheep hear My voice, and them, and they follow Me. And unto them eternal life." Those left He calls goats. They had d Him in this life and died with- n. Their unbelief closed the door ven. "He that believeth *not* shall nned." So God tells us in Scrip- at there are two classes of peo- elievers and unbelievers.

ay God wants us to know that al and educational values do not emselves condemn nor save. r are we cast out because we ck or white. We are not saved e we are poor; nor condemned e we have money. Abraham, the of all believers, was very rich. Job.

t which places us into the right nship with God is faith in the blood of Jesus Christ. Washed, d, healed from sin in His blood, ve peace with God, forgiveness ins, we are heirs of all the glory ven. "He that believeth and is d shall be saved; but he that th not shall be damned" (Mark

is the one class distinction God makes.

## NCE PROFESSORS MEET

Conference on the Teaching of l Science and Religion was held t Wayne Concordia College for ofessors of science of Synod's s and seminaries. President John nnken preached the sermon at pening service on Heb. 11:3: gh faith we understand that the were framed by the Word of o that things which are seen not made of things which do "

following agenda was observed during the three-day conclave: August 16: 1. "Some Problems in the Chronology of the Biblical Creation Accounts," Dr. George V. Schick, Concordia Seminary, St. Louis; 2. "Evaluation of the U-235, U-238, and Thorium Time Clocks," Dr. Paul Zimmermann, Concordia College, Seward, Nebr.; 3. "Radio-Carbon and Fluorine Dating of Organic Remains and Artifacts," Prof. E. W. Huebschmann, Concordia College, Austin, Tex.; 4. "The Problems Raised by the Sequoia Distribution," Prof. Roland Dede, Concordia College, Oakland, Calif.

August 17: 1. "The Species Problem," Dr. John Klotz, Concordia College, River Forest, Ill.; 2. "Modern Theories of the Origin of the Solar System," Prof. Erich Hopka, St. John's College, Winfield, Kans.; 3. "Contributions of Laboratory Work to Our Science Teaching," Prof. Oswald Overn, Concordia College, St. Paul Minn.; 4. "The Problems of Coal and Petroleum Deposits," Prof. Paul Stor, Concordia College, St. Paul, Minn.; 5. "Human and Pre-Human Fossils," Prof. Donald Lorenz, Concordia College, Portland, Oreg.

August 18: 1. "Physiology of the Blood and Evolution," Prof. Harold Witte, Concordia College, Edmonton, Alta., Can.; 2. "World Food Supply and Population Problems," Dr. Arvin Hahn, Concordia College, River Forest, Ill.; 3. "Planned Parenthood," Dr. Walter Herrling, Concordia College, Fort Wayne, Ind.; 4. "The Glacial Age," Prof. Wilbert Rusch, Concordia College, Fort Wayne, Ind.

The Rev. L. W. Heidemann, pastor of Trinity Lutheran Church, Hinton, Iowa, and member of Synod's Board for Higher Education, served as chairman and chaplain for the conference meetings.

The planning committee consisted of Professors John W. Klotz, Oswald B. Overn, and Wilbert H. Rusch of the colleges, and Rev. L. W. Heidemann and Prof. Walter Gast of the Board for Higher Education. Prof. Wilbert H. Rusch was the elected conference director. Prof. W. F. Wolbrecht of the Board for Higher Education was present in an advisory capacity. Prof. Ronald L. Gersmehl was in charge of registration and housing arrangements.

E. H. Albers

## EPHPHATHA CONFERENCE

The pastors to the Deaf in Synod gathered for their annual Ephphatha Conference at Concordia College, Saint Paul, Minn., July 2 to 6. Of the 36 pastors, three vicars, and one candidate (Wm. Lange, Los Angeles), entering the work, all were present except one.

Among the 9,383 whom the conference serves, 4,099 are confirmed members in 37 organized congregations and 325 preaching stations. Synod was asked for a subsidy of $185,765. Only two of the organized congregations are self-supporting. Each pastor must travel extensively to his preaching stations and maintain much of the contact with members by mail. The Deaf have helped in this work with contributions of $60,635 last year. They gave, besides, $10,265 during 1953 for world missions and for Synod.

A committee was appointed to find ways and means to set up a "Living Endowment," which would enable the older men in the work among the Deaf to record their knowledge and experiences, valuable especially for the new men entering the field.

Missionary Arnold Lutz expressed the hope that he can minister to the Deaf after his return to India this fall. Some of the missionaries in New Guinea who know the sign language may begin to teach deaf children there. In Japan the need for the Gospel among the Deaf is great. Some of the Deaf congregations and individuals in Synod have formed the Lutheran Deaf Mission Society to help bring Christ to the Deaf in other lands.

Dr. J. L. Salvner in his annual report called attention to the increases of the past years and the need for greater missionary activity in the future. He reported that Concordia Seminary, Springfield, has accepted Bill Ludwig of Denver, Colo., as a student for the ministry. Mr. Ludwig, who is deaf, was graduated with honors from Gallaudet College in June.

The Rev. Wm. A. Buege, Minneapolis, chairman of the Board of Missions to the Deaf, praised the pastors for their untiring labors. The conference congratulated Pastors J. A. Beyer of Seattle and Alvin E. Ferber of Kansas City, both having completed 30 years of service in the Deaf Mission.

Denver, Colo. Clark R. Bailey

Conference on the Teaching of Natural Science and Religion, Concordia College, Fort Wayne

**LOEBER HALL, THE NEW DORMITORY AT CONCORDIA SEMINARY, ST. LOUIS, MO., was dedicated Sunday, October 17. The preacher for the occasion was the Rev. A. H. A. Loeber, pastor of Messiah Lutheran Church, Detroit, Mich., and a great-grandson of Gotthold Heinrich Loeber (1797—1849), after whom the dormitory was named. The speaker described how this first parish pastor of Altenburg, Perry County, Mo., kept the first Concordia at Altenburg alive after the three ministerial candidates who founded the institution had accepted calls into the ministry. He also pointed out that although great curriculum changes had taken place in the daughter colleges, the synodical seminaries and colleges still hold to the same pure doctrine which the pioneer pastor taught his students.**

**The building contains rooms for 100 students; has a lounge on the first floor, furnished by the Concordia Seminary Guild; a second-floor lounge and a student center on the ground floor, equipped by the students. The descendants of Pastor G. H. Loeber furnished the office of the dormitory counselor. The east wing of the building contains the commodious business office of the Seminary.**

# NEWS

**Another team of American** Lutheran church workers left New York early in October for Europe, where they will interview refugees nominated for immigration to the U. S., Dr. Cordelia Cox, director of Lutheran Service to Refugees, announced recently. The team consists of six members, two of whom are pastors in the Missouri Synod: The Revs. S. G. Widiger of Winfield, Kans., and Herbert B. Fehner of Monroe, Mich. The group, which will spend two months on its assignment abroad, was invited by the Lutheran World Federation.

**Of the total population** of 48,000,000 people in the (Western) German Federal Republic, 51.2% are Protestants, 45.2% Roman Catholics, and 3.3% affiliated with other religious groups, the Federal Office of Statistics at Bonn reported; 0.3% made no statement concerning religious affiliation.

**At the celebration** of the 40th anniversary of the Rev. E. E. Mueller as pastor of Emmaus Church, Buffalo; the 30th anniversary of his daughter, Mrs. Clara Pankow, as organist; and the 65th anniversary of the church, the members of the congregation presented their pastor with a new Chevrolet.

"Buffalo Bob" Smith, creator of TV's "Howdy-Doody," surprised the 400 persons attending the anniversary banquet by flying from New York after a 5:30 P. M. program to show his esteem for his pastor and his church. Bob's mother, Mrs. Emma J. Schmidt, better known to TV viewers as "Buffalo Emma," is a lifelong member of Emmaus Church and past president of its ladies' aid. "Buffalo Bob" appeared at the climax of a skit, written by Mrs. Ulrich, representing "parochial school days in old Emmaus." "Buffalo Bob," an active member in Synod, is superintendent of the Sunday school in one of our churches in Stamford, Conn.

**Religious services in Army chapels** for the year ending with June, 1954, had attendances totaling 18,913,495, the Department of the Army announced. Services conducted by Army chaplains were attended by 16,474,357, while an additional 2,439,138 took part in services led by visiting clergymen.

In the one-year period, Army chaplains solemnized 7,579 marriages, performed 11,977 baptisms, and conducted 5,477 funerals.

**The *Common Confession*** was unanimously approved by delegates to the 13th biennial convention of the American Lutheran Church at its meeting in October at Beatrice, Nebr. The *Common Confession,* the doctrinal statements adopted by the unity committees of The Lutheran Church—Missouri Synod and the American Lutheran Church, is divided into two parts. Part I was adopted by both bodies. Part II, intended as a supplement, was endorsed separately by the ALC convention in October, which then approved the entire document. The Missouri Synod received Part II at its Houston Convention in 1 referred it to congregations fo with action on Part II schedu 1956.

The ALC delegates acted *Common Confession* soon aft had voted unanimously for co negotiations toward organic uni three other bodies: the Eva Lutheran, United Evangelica theran, and Lutheran Free Chu

The floor committee of the c tion, in interpreting the merge lutions, proposed the following ments:

"That though 'the definite 1956 . . . is regarded as a definit mitment to entering the p merger, it does not automatica prove the various succeeding documents;

"That 'the definite vote' in affirmative, shall become fina after the American Lutheran C in accordance with her Const has spoken through her distric accepted the Articles of Incorp the Constitution, the By-Laws, a Articles of Union."

Dr. Henry F. Schuh of Col Ohio, president of the ALC authorized to "encourage eff establish official all-Lutheran or, as the opportunity arises, to such efforts." The "forums," a s man said, meant conferences c versations on unity.

The union committee of th was asked to meet for furth cussions with the ULC.

The delegates reaffirmed a d not to seek membership in t tional Council of Churches " moment." The original actio taken in 1952, when it was sa membership in the NCC wou volve a drastic change in the going polity in large areas church life" and would "incre hindrances in present merger ations."

Other resolutions voiced the appreciation and support of t tional Lutheran Council, L World Federation, and World of Churches.

**"Church musicians** have b guilty of playing to the gal public acclaim as have the per of radio, television, movies, a concert stage," said Allen C. L associate professor at Boston sity College of Music, who ad the convention of the American of Organists at St. Paul, Minn.

"The idea that a choir is a one, come all' organization" is the obstacles to better music, M nom said.

As an encouraging develop reported that more musicia choosing selections according church year.

**e of the results of the tour** of the dia Seminary Chorus of Spring- n Great Britain last summer is ening of a mission in the port f Sunderland, England. When ty of a Swedish mission, mainly amen, was recently offered for ne Evangelical Lutheran Church land purchased the building in ck area of the town. The site many opportunities in a location main-stream Protestants are in- but where the Roman Catholic h is making a steady advance.

ar Robert Wedergren, a 23- ld student from the Springfield ary and a member of the chorus as begun his missionary work in rland. His address is c/o 6 ville Crescent, Chester Road, rland, County Durham, England. nayor of Sunderland, who re- Mr. Wedergren warmly, stated much she enjoyed the choir's g and hoped to be kept informed his work in Sunderland.

**glican Church leaders** in Paki- stated they would close their s rather than submit to Moslem ds for compulsory Islamic in- on in Christian missionary s. Moslems, who have a vast ty of students attending Chris- nissionary schools in Pakistan, been demanding that the Koran ght.

**Mrs. William F. Wilk** of Milwaukee, Wis., celebrated her 100th birthday on Oct. 17. She resides with her two daughters, the Misses Marie and Amalia Wilk, 1503 N. 37th St., Milwaukee, Wisconsin.

Mrs. Wilk has been a widow for 48 years. Her husband taught at Saint Paul's Lutheran School, Concordia, Mo., from 1881 to 1906, when he died. Before moving to Concordia, he taught parochial school at Sheboygan and Freistadt, Wis.

Her son, the Rev. W. Wilk, for 31 years pastor of Messiah Church, Saint Louis, in 1939 died of a heart attack after he collapsed at the altar during a Communion service.

**Papers on marriage,** written by Prof. O. E. Sohn, Concordia Seminary, St. Louis, Dr. J. F. Wenchel, former pastor of Christ Lutheran Church, Washington, D. C., were embodied in a report which was presented and discussed at the Fourth International Congress of Comparative Law, held at the University of Paris the first week of August, 1954.

**President and Mrs. Eisenhower** observed National Day of Prayer, September 22, by attending services in Chapel One at Lowry Air Force Base, Colorado. Chaplain (Major) Victor F. Pennekamp (Missouri Synod) conducted the service.

"PROGRESS-BULLETIN," POMONA, CALIF.

**OUSE NUMBERS WERE CHANGED IN CHINO, CALIF., August 1, to conform with the San no County uniform system, the Pomona *Progress-Bulletin* ran this picture of the R. H. amily of Chino as they listed their material which comes by mail for change-of-address on. One of the four magazines the Thiemes receive is the "Lutheran Witness," shown in r right. Mr. and Mrs. Thieme are members of St. Paul's Church, Pomona; their children, John and Karen, attend St. Paul's Lutheran School**

# BOOK REVIEWS

**A Guide for Chairmen.** By Harold C. Petersen. The Northwestern Press, Minneapolis, Minn., 1954. 45 pages, 7×5. 60 cents.

Treats such topics as how to conduct a business meeting, introduce a guest speaker, work with committees, get cooperation, develop leadership, prepare talks. Brief and practical.

**Basic Principles of Parliamentary Law and Protocol.** By Marguerite Grumme. St. Louis, Mo., 1953. 66 pages, 5×4. $1.00.

A pocket manual, by a registered parliamentarian, containing concise rules on the usual parliamentary procedures, with handy basic chart of motions for ready reference. Of special value is a section on correct procedures and courtesies for officers and members of organized groups. Eighty-two excellent do's and don't's on eight pages. A boon for the beginner and a handy guide for the expert.

**The Funk & Wagnalls Book of Parliamentary Procedure.** By Laurence W. Bridge. Funk & Wagnalls Co., New York, 1954. 180 pages, 7½×5½. $3.00.

A complete manual for the proper conduct of all kinds of meetings. Provides models for almost every problem which may arise. Six model meetings illustrate every type of motion. Has comprehensive index with cross references. For those who desire more than a brief treatment of the subject this modern book will prove to be an authoritative guide.

**In Every Corner Sing.** By Helen E. Pfatteicher. Muhlenberg Press, Philadelphia, Pa., 1954. 214 pages, 5⅛×7⅞. $2.50.

*Our Hymns and Those Who Wrote Them* is the fitting and descriptive subtitle of this fine little book. Though a scholar will differ with the author here and there, the book is nevertheless informative and contains much regarding hymnody which every Christian should know. The language employed is simple, and the book makes interesting reading.

WALTER E. BUSZIN

**A Ship Sets Sail.** By Jean M. Frazer. Friendship Press, New York. 96 pp. $1.00.

This booklet is a description of some of the youth work conducted on a world-wide basis in connection with the Ecumenical Movement. The booklet is of interest to anyone who is concerned with youth work. The record of such youth activities is very impressive. Youth workers will find this booklet a "must" to read. D. H. S.

**Martin Luther: "By Faith Alone."** By W. J. Kooiman. Lutterworth Press, London, England. 218 pages. $2.52. Translator, Bertram Lee Woolf.

A translation of a Dutch book written for confirmation classes (note, however, that Dutch boys and girls are customarily confirmed at the age of 17 to 18 years or older). It is a simple account of Luther's life, his struggles, and the solution of all his problems found in the Gospel. In the

end the author adds a good explanation for the fact (so much discussed in our days) that Luther does not seem greatly concerned about the relation between Church and State and that it is difficult to get a clear picture of what his opinion was in that matter.

A good book, interesting, brief. The author is fair, and shows good judgment. The biography is not a mere eulogy on Luther; at times it even criticizes the Reformer.

People reading an account like this, it is hoped, will become interested enough to read and study more of the story of the Reformation.

The only criticism one could make is that the author credits the discredited legend that Luther had an older brother.

T. H.

**Martin Luther: Reformer of the Church.** By Alfred Th. Jørgensen. Augsburg Publishing House: Minneapolis. 1953. xii and 225 pages, 5¾×8½. $3.00.

This fine book on Martin Luther is directed to the non-technical reader. The product of a Dane (first published 1946, translated by Ronald M. Jensen), it reflects interest in Luther's Scandinavian as well as German contacts. Within a small scope the author has incorporated much detail from original sources. Eight pages of interesting illustrations add to the value of this volume.

RICHARD R. CAEMMERER

# DEATHS

**Richard William Hilgendorf** (June 25, 1878, Milwaukee, Wis., to July 17, 1954, Salem, Ohio), son of William and Marie Wilks Hilgendorf; graduated from Saint John's College, Winfield, Kans., and from Concordia Seminary, St. Louis, 1912.

He served a congregation in South Sodus, N. Y., for five years and a mission congregation in Clyde, N. Y. In 1916 he accepted a call to Mount Calvary Church, Lancaster, Pa., which he served one year. Because of ill health he resigned from the active ministry and moved to Salem. A year later he obtained a position as teacher in Salem High School, where he remained active for 37 years. He also served as central treasurer for the school and as business adviser for the school publications. He was instrumental in organizing St. Mark's Church, Youngstown, Ohio, which he served for a few months until a permanent pastor could be called. He was a faithful member of St. Mark's for 28 years.

In 1916 he married Mary Kenreich of Greenford, Ohio. He is survived by his wife, a son, James, of Waterloo, Iowa, and a daughter, Mary Frances, of Salem.

Funeral services were conducted in Salem, and burial took place in Greenford, Ohio, July 20. G. W. MEYER

**Gustav E. Moehlmann** (March 28, 1865, St. Louis, Mo., to August 15, 1954, Conover, N. C.), son of Kasper Henry and Marie Wittmer Moehlmann; graduated Teachers' Seminary, Addison, Ill., 1884.

For 15 years he was teacher, organist, and choir director of St. John's Lutheran Church, Plymouth, Wis. In 1899 he was compelled to resign for reasons of health. In 1905 he moved to Conover and joined Concordia Church, where he remained a faithful member until his death.

In 1889 he married Minnie Kaufmann. She died in 1942. Survivors are the ten children: Mrs. Clara Bischoff of South Euclid, Ohio; Mrs. Gertrude Coyner, Waynesboro, Va.; Walter A., at home; G. W., Glendale, Calif.; Dr. E. O., Richland, Pa.; Mrs. Margaret Houston, Richmond, Va.; G. C., Saginaw, Mich.; Mrs. Henrietta Kurth, Hickory, N. C.; F. W. and Mrs. Ruth Lineberger of Conover.

Funeral services were conducted in Concordia Church by the undersigned. Burial was in Conover Cemetery.

R. F. LINEBERGER

**Carroll O. Smith** (July 24, 1874, Catawba County, N. C., to August 24, 1954), son of B. Elmore and Sarah Carpenter Smith; graduated Concordia College, Conover, N. C., 1894; Concordia Seminary, St. Louis, 1899; taught school in Waynesboro, Va., until February, 1900. He was pastor of Christ Church, Pascagoula, Miss., 1900 to 1905; St. Paul's and Salem of Taylorsville, N. C., and Bethel of Claremont, N. C., 1905 to 1911, when he accepted a call to Concordia College, Conover, where he taught history until the closing of the school in 1935. He was pastor of Redeemer, Catawba, and Holy Trinity of Statesville, N. C., from 1938 until his retirement in 1946.

In 1900 he married Clara Esther Huit, who in 1935 preceded him in death. This union was blessed with nine children: Mrs. Willie Mae Smith, Kernersville, N. C.; Mrs. Sarah Moehlmann, Glendale, Calif.; George, Conover; Mrs. Metta Puch, Hickory, N. C.; Mrs. Myrtle Boals, Gainsville, Fla.; Annie Gertrude, who died in infancy; Mrs. Ruth Carter and Mary, Kernersville, N. C.; and Claude, Conover. In 1938 Pastor Smith married Mrs. Nellie Margraf of Baltimore, who survives with a daughter, Mrs. A. Keller, Arlington, Va.

Funeral services were conducted by the undersigned in Concordia Church, where the deceased was a member. Pastors of the conference were honorary pallbearers. Burial was in St. John's Lutheran Cemetery, Conover. R. F. LINEBERGER

**Christian August Wehking** (April 23, 1869, Westphalia, Germany, to September 3, 1954, San Diego, Calif.), son of Heinrich and Caroline Wehking; graduated from Concordia Seminary, Springfield, 1894.

He served congregations at Danbury, Iowa; Soldier Township, Crawford County, Iowa; Minnesota Lake, Minn.; and Mapleton, Iowa. Because of ill health he retired in 1922 and moved to San Diego, where he was a faithful member of Trinity Church for 32 years.

In 1894 he married Clara Schmidt of Peotone, Ill. She preceded him in death in May, 1954. Survivors are their four children: Mrs. Clara Wolfram, Ventura, Iowa; Dr. Mahela Hays and Mrs. Martha Ball, San Diego; and Mrs. Alma Felder, Los Angeles; and his sister, Mrs. Marie Kuetemeyer, Heidelberg, Germany.

The funeral service was held at Trinity Church, San Diego. The undersigned preached on Ps. 61:4, 5. The Rev. Clarence Damschroeder of Grace Church officiated, and the Rev. Loren Rumsch of Pilgrim Church, Chula Vista, Calif., sang a solo.

PAUL A. HILGENDORF, SR.

**Conrad J. Schwanke** (Febr 1865, Newton, Wis., to September was graduated from Teachers' S Addison, Ill., in 1886. He taugh years in Lutheran parochial sch first seven years at St. John's School, Niles, Ill., and for 49 ye 1893 to 1942, at St. Luke's Luthera Chicago.

After his retirement he and lived for seven years in Neshk The aged couple returned to the area to spend their last days w eldest daughter in Argo, Ill., wh came under the care of the Rev. Brauer of Zion Church, Summit Brauer was Mr. Schwanke's godc brought many personal sacrifices ister to this aged servant of God.

Seven months before his death Schwanke suffered a broken hip. taken to the hospital, from which returned.

In 1891 he married Marie Three of their 11 children preced parents in death. Mrs. Schwan May 20, 1954. There are 12 grand and 15 great-grandchildren.

Funeral services were condu Zion Church, Summit, Septem The undersigned, with whom Schwanke had worked at St. Lu 15 years, preached the sermon 17:3. Pastor Brauer was officiant altar and held the committal se Concordia Cemetery.

ADALBERT R. KRETZ

# ANNOUNCEMEN

**Installations and Ordinatio**

**CANDIDATES**

**Ordained and Commissioned:**

*Engelbrecht, Luther T.*, Sherman Oa man Oaks, Calif., as missionary to lems, by H. H. Engelbrecht, Sept. 1

**Ordained and Installed:**

*Kaminska, Clyde*, Assistant, Grace, E Alta., by M. J. Bruer, Sept. 12.
*Mann, Albert*, Faith, The Dalles, Oreg. Simon, Sept. 19.

**PASTORS**

**Commissioned:**

*Koehler, Arthur*, Navato, Calif., by V. Sept. 26.

**Installed:**

*Anderson, Luther H.*, St. Matthew, Heights, Minn., by F. E. Geske, Sep
*Bahr, Vernon L.*, Grace, Pine Bluffs, G. H. Boehnke, Oct. 3.
*Bek, Edwin C.*, Grace and Trinity, Mo., by G. P. Dobberfuhl, Oct. 3.
*Bouman, Herbert J. A.*, Professor, Seminary, St. Louis, in St. Peter's G. W. Wittmer, Oct. 3.
*Brandt, Eldon L.*, St. Paul, Marion, E. W. Wuggazer, Oct. 3.
*Chapman, Fred W.*, Redeemer, Newt by E. J. Dunker, Oct. 3.
*Crosmer, Elmer H.*, Trinity, Spencer by J. E. Lutze, Oct. 3.
*Duever, Fred E.*, Immanuel, Crystal by E. T. Groteluesche, Oct. 3.
*Eschenbacher, G.*, Zion, Manning, J. M. Ansorge, Oct. 3.
*Geerdes, Bernard*, Zion, Leigh, Neb Bornemann, Sept. 26.
*Goetz, Hugo O.*, Faith, Chicago, by R mer, Sept. 19.
*Graf, Arthur E.*, Professor, Concordia Springfield, Ill., by A. W. Mueller,
*Heckmann, Paul W.*, Redeemer, Ode by R. B. Faerber, Oct. 3.
*Heintze, Walter H.*, Zion, Clinton, E. Homrighausen, Oct. 10.



PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

George W., Professor, Concordia Sem- St. Louis, in St. Peter's Church by Wittmer, Oct. 3.
Robert J., Board for Parish Education, uis, in Ascension Church by J. W. ten, Sept. 23.
Palmer, Board of Support and Pensions, uis, in Ascension Church by J. W. Behn- Sept. 23.
Bernard W., Assistant, Zion, Fort e, Ind., by P. L. Dannenfeldt, Oct. 3.
John F., Christ Memorial, Milwaukee, by H. A. Handrich, Oct. 3.
R. H., Bell Gardens, Bell Gardens, by R. H. Jeske, Oct. 3.
r, Theo. P., Walther Lutheran High l, Melrose Park, Ill., by C. F. Spaude,
Charles T., Trinity, Norman, Okla., by hrhorst, Oct. 3.
nn, O. F., St. John, Oxford, Nebr., by ken, Oct. 3.
n, Walter, St. John, Wapakoneta, Ohio, J. Frisch, Oct. 3.
Dr. Carl S., Professor, Concordia Sem- St. Louis, in St. Peter's Church by G. W. er, Oct. 3.
Walter E., Zion, Garrett, Ind., by A. P. el, Oct. 3.
Walter H., Calvary, Silver Spring, Md., H. Kohn, Sept. 26.
Walter A., Trinity, Sheridan, Oreg., by uldheisz, Oct. 3.
Walter R., St. John and Centennial, ton and Henderson, Minn., by H. J. y, Sept. 26.
n, Henry, Zion, Sharon, Wis., by J. F. n, Aug. 15.
old A., Board for Missions in North outh America, St. Louis, in Ascension h by J. W. Behnken, Sept. 23.
F. J., St. Peter, Humphrey, Nebr., by Oetting, Oct. 3.
Andrew, Assistant, Ashburn Lutheran, go, by W. Wittrock, Sept. 12.
Oswald A., Board for Missions in North outh America, St. Louis, in Ascension h by J. W. Behnken, Sept. 23.
n, Walter M., President, Concordia Col- Edmonton, by A. H. Schwermann, 9.

**TEACHERS**

**ed:**

Cand. Donald, Emmanuel, Fort Wayne, y W. M. Schoedel, Oct. 3.
Elmer W., Sr., Trinity, Eureka, Calif., Claasen, Sept. 26.
R. E., Immanuel, Higginsville, Mo., by Fritze, Aug. 22.
Waldemar T., Detroit Lutheran High , by J. M. Gagern, Oct. 10.
n. Kurt, Walther Lutheran High School, e Park, Ill., by C. F. Spaude, Oct. 3.
and. Paul W., Peace, Chicago, by H. M. Sept. 12.
Cand. Robert, St. John, Stuttgart, Ark., A. Brockmann, Aug. 22.
Cand. Orville K., Peace, Saginaw, Mich., F. Weber, Sept. 5.
Carrel, Luther High School South, Chi- y H. J. Boettcher, Sept. 26.
Cand. Donald, Our Savior, Bronx, N. Y., von Schenk, Oct. 3.
Cand. Ernest T., St. Philip, Detroit, R. Pflug, Sept. 26.
ein, Herbert C., Luther High school Chicago, by H. J. Boettcher, Sept. 26.
Cand. David, Our Savior, Bronx, by B. von Schenk, Oct. 3.
eodore, Walther Lutheran High School, e Park, Ill., by C. F. Spaude, Oct. 3.
Martin, St. Stephen, Horicon, Wis., by Schwertfeger, Oct. 3.
nn, Arthur, Zion, Marengo, Ill., by Schaefer, Aug. 29.
Cand. Fred D., Jr., Zion, Wausau, Wis., W. Roehrs, Sept. 5.
H. H., Calvary, San Lorenzo, Calif., A. Thiele, Sept. 5.
and. Donald L., Trinity, Mount Clem- ich., by G. W. Schoedel, Oct. 10.
Cand. Orville, St. Paul, Evansville, y E. G. Dobelstein, Aug. 29.
man, James R., Trinity, San Angelo, y G. C. Kollmeyer, Aug. 29.
r, Cand. Leland, Immanuel, Rising Nebr., by E. H. Boelling, Aug. 22.
Alan G., First Trinity, Pittsburgh, F. E. Schumann, Aug. 29.
obert J., St. John, Glendale, N. Y., by Steege, Oct. 10.
win, Detroit Lutheran High School, by Gagern, Oct. 10.

## Ground Breaking

r, Ind. St. Luke, new church, May 23.

## Cornerstone Laying

*Garner, Iowa.* St. Paul, new church, Sept. 12.
*Kingsley, Iowa.* First Lutheran, new church, Sept. 26.
*Rensselaer, Ind.* St. Luke, new church, Sept. 26.

## Dedications

*St. Louis, Mo.* Concordia, new church, Oct. 10.
*Uniontown, Mo.* Grace, new school, Sept. 26.
*Youngstown, Ohio.* Redeemer, new Sunday School wing, Oct. 17.

## Calls Accepted and Declined

*Rev. Jan Pavel, M. A.*, St. Paul, Minn., accepted the call to the associate professorship in Classical Languages at Concordia College, St. Paul.

*Harold W. Otte, M. A.*, St. Paul, Minn., accepted the call to the associate professorship in Social Studies.

*Rev. Kenneth Heinetz, M. A.*, Twin Falls, Idaho, declined the call extended to him for the associate professorship in English and Religion. — H. W. Brill, *Secretary, Board of Control,* Concordia College, St. Paul, Minn.

## Nominations for a Professorship in the Department of Practical Theology, Concordia Seminary, St. Louis

Rev. Kurt Biel, St. Louis, Mo.: Trinity, Springfield, Ill.
Rev. A. Karl Boehmke, Leonia, N. J.: Immanuel, Grand Rapids, Mich.
Rev. H. G. Coiner, Buffalo, N. Y.: Grace, Lexington, Mo.; Redeemer, New Orleans, La.
Rev. Leslie Frerking, Charlotte, N. C.: Mount Olive, St. Louis, Mo.
Rev. Edwin Fritze, St. Louis, Mo.: Immanuel, St. Louis (Olivette), Mo.
Rev. Paul Hansen, Denver, Colo.: St. John's, Brooklyn, N. Y.
Rev. W. Harry Krieger, Traverse City, Mich.: Trinity, Danville, Ill.
Rev. Paul G. Lessmann, Towson, Md.: Mount Olive, Pasadena, Calif.
Rev. Henry Lieske, Elyria, Ohio: St. Matthew's, New York, N. Y.
Rev. John Lutze, Mitchell, S. Dak.: Hope, St. Louis, Mo.
Rev. H. M. Schwehn, Hannibal, Mo.: Redeemer, Highland Park, Ill.; Immanuel, St. Louis, Mo.
Rev. Theo. W. Schroeder, Brentwood, Mo.: Trinity, Pueblo, Colo.
Rev. Carl J. Spilman, Richmond Hill, N. Y.: Bethany, Chicago, Ill.
Prof. Raymond F. Surburg, Seward, Nebr.: Redeemer, Chicago, Ill.
Rev. W. E. Wessler, Gary, Ind.: Immanuel, Bristol, Conn.

Additional recommendations and statements of qualifications of any of these nominees (but not new nominations), or objections to any nominee, with reasons therefor, must be filed with the secretary of the Board of Control before the time fixed for the election, which will be held about December 5. — Board of Control of Concordia Seminary, Frederic Niedner, D. D., *Secretary,* 115 S. 6th St., St. Charles, Missouri.

## Notice

The undersigned is conducting Lutheran services every Sunday morning in the Fallbrook, Calif., Seventh Day Adventist Church, Iowa and Kalmia Sts., at 10:45. Three Sunday school classes and an Adult Bible Class meet at 9:30 A. M. — Rev. Martin Lankow, P. O. Box 99, Fallbrook, Calif.

## Available

Matching white rayon damask *paraments* in good condition. Superfrontal 71×23 with 12-inch drop. Two *bookmarks* 4×28. Clerical stole 4×92. $25. Write: Rev. Edward Saresky, Trinity Lutheran Church, Wellsboro, Pa.

For sale: complete *chancel furnishings* in rift-sawed oak — altar, pulpit, lectern, baptismal font, Communion rail, wainscoting, and organ grilles. For information on dimensions and prices write: Faith Lutheran Church, 1004 S. Layton Blvd., Milwaukee 15, Wis.

Used 13-rank Kilgen *organ*, tracker action, for sale, reasonable. Write: St. Paul's Lutheran Church, Rev. G. A. Lueck, Strasburg, Ill.

*Altar cloth* with crocheted lace 6 inches wide. Write: Mrs. Emily Oye, 210 E. Buckner, Tuscola, Ill.

## Wanted

*Outdoor bulletin board* for mission congregation, willing to pay nominal price plus transportation. Write: Rev. H. J. Kotila, 3053 N. 14th St., Milwaukee 6, Wis.

Good used *organ* for mission congregation. Please state cost and type and dimensions of instrument. Write: Rev. Ralph Busch, Bethany Lutheran Church, Box 1464, Hawthorne, Nev.

*Communion ware* for mission. Will pay transportation. Write: Rev. Richard Nach, 1307 W. Shoshone, Apt. B, Pasco, Wash.

## Changes of Address

**Pastors:**

Alpers, Arlin, 1544 E. Military, Fremont, Nebr.
Anderson, Luther H., 4105 Washington, N. E., Minneapolis 21, Minn.
Bahr, Vernon, Pine Bluffs, Wyo.
Busse, William A., R. F. D., Perham, Minn.
Danker, Prof. Frederick W., 6817 Southwood, St. Louis 5, Mo.
Geffert, Melvin R., Sheldon, Wis.
Gummelt, W. B., 1302 S. Bell St., Dothan, Ala.
Heinicke, Victor, Wabag, Western Highlands, Via Lae, New Guinea
Kalthoff, Reinhold H., 6420 Colmar Ave., Bell Gardens, Calif.
Kaminska, Clyde W., 7128 Ada Blvd., Edmonton, Alta., Can.
Kettner, Elmer A., 7614 N. Sunset Dr., St. Louis 21, Mo.
Koenig, David R., 2843 Highway Ave., Highland, Ind.
Koenig, Henry J., *em.*, 1210 Pemberton, Pittsburgh 12, Pa.
Koenig, Walter H., 1210 Pemberton, Pittsburgh 12, Pa.
Koepke, Maj. Theodore V., 031177 160 Highland Ave., Hamden, Conn.
Krueger, W. R., Burnett, Wis.
Kuhn, Gerald E., 2120 Griffith Rd., Falls Church, Va.
Lange, William N., 847 Cerritos Ave., Apt. 3, Long Beach 12, Calif.
Lassanske, Paul A., 35 W. 26th St., Bayonne, N. J.
Meyer, Chaplain Arthur W., Office of the Chaplain, 479th F. D. Wing, Victorville, Calif.
Misch, C. Ben, 1101 Van Deinse, Greenville, Mich.
Moeller, W. H., 1912 Elkhart St., Silver Spring, Md.
Mueller, Eldor, 614 W. 16th St., Sterling, Ill.
Neumann, E. H., *c. r. m.*, Box 516, Lakefield, Minn.
Ott, John W., 2626 Miami St., St. Louis 18, Mo.
Pederson, Tobias, Bancroft, Nebr.
Petersen, Lorman M., 1403 Concordia Court, Springfield, Ill.
Popp, Milton N., Matsunami-cho, 3-chome, 49 Niigata City, Niigata Ken, Japan
Raedeke, Ronald R., Box 60, Spring Valley, Sask., Can.
Ressmeyer, Henry F., 181 Wright Ave., Malverne, L. I., N. Y.
Rohde, O. W., *em.*, 813 7th Ave., S. W., Faribault, Minn.
Rolf, Walther F., 903 W. Third, Clifton, Tex.
Rozak, John, 309 Collinsville Ave., Collinsville, Ill.
Schmidt, G. Daniel, 1128 McKinley, Rock Springs, Wyo.
Schroeder, John E., 3310 W. 130th St., Cleveland 11, Ohio
Schwandt, E., Revillo, S. Dak.
Siefkes, William F., 2000 Woodale Dr., N. E., Minneapolis 21, Minn.
Strandes, Walter B., Jonesville, Ind.
Streufert, Alvin *c. r. m.*, 1734 Bank St., Bakersfield, Calif.
Wieting, Theo., 603 6th, Minden, Nebr.
Yount, J. Franklin, *em.*, 596 Crystal Lake Rd., Akron 13, Ohio

**Teachers:**

Foelber, Herbert, 21576 Kenwood, Rocky River 16, Ohio
Hoffmann, Wm., 6044 Calumet, Hammond, Ind.
Hotz, Leroy, 605 Maple, Perry, Okla.
Krafft, Edward, Lutheran Mission, Nagercoil, Travancore, S. India
Mertz, Otto, 1300 N. Ballas Rd., St. Louis 22, Mo.
Ommen, Jerome, 21708 Francis, Dearborn, Mich.
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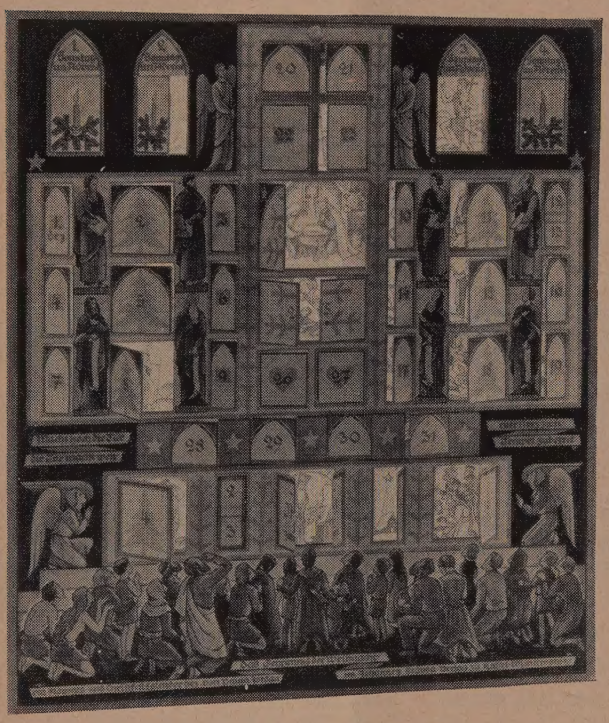

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